

Woman Always a Factor in Industry But Formerly She Did Her Work in the Home

By MISS IDA M. TARBELL

Many persons have the mistaken idea that woman is a new factor in industry. The woman has always been on the job. Woman was as great a factor in industry 100 years ago as at present. The only difference is in the form of her work. One hundred years ago she did the work in her home that she does in the factory today.

The change in the form of woman labor has brought up new problems. The health problem is the most serious factor. Under the old conditions in the factories thousands of women were robbed of their health. For many years employers have been under superstition that cheap labor was the most profitable labor. The employers hired girls instead of boys because they would work for a cheaper wage. Managers are now beginning to see that cheap labor is usually not profitable.

Nothing else is so important as the education of the woman for the home. Woman has one of the most serious economic problems of the country. The solution of the high cost of living is completely within her control. By common consent the wife is the overseer of the pay envelope.

The average industrial life of the woman is from three to five years. After that period she marries to escape the work in which she is caught. She marries with the idea that she is going to live a life of ease. She makes a failure of married life because she has not had training in meeting the problems of home life.

These women do not understand the problem of making the home beautiful and pleasant. They see that they are a failure and grow to dislike their work and go back to the factory.



Monroe Doctrine Is Creed Not Alone of United States, But of All America

By DR. ALEJANDRO ALVAREZ
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The Monroe Doctrine is not a doctrine of a single nation, nor the special invention of Monroe. It is an American doctrine. But it will continue to be the Monroe Doctrine in the sense that American aspirations are therein collected and condensed in doctrinal form.

In this way all America has acquired a creed for its foreign policy, and the United States has become the defender thereof whenever it is threatened.

The Monroe Doctrine has been categorically recognized in the present war. Toward the end of October, 1914, the press stated that the German ambassador at Washington had mentioned the possibility of German troops landing in Canada.

The American press said that this declaration was contrary to the Monroe Doctrine, and on October 28 the German ambassador was credited with saying that his country was one of those which respected the Monroe Doctrine.

The prevailing opinion up to very recent times, even in America, has been that a continent has no power to proclaim international rules, because such rules are by nature universal and require the consent of all the states.

Lately the opinion of publicists has undergone a change. They have admitted—which is indeed true in fact—that there are American continental rules to be applied in our hemisphere when the states composing the continent have proclaimed them. These rules apply only to our continent, but they must be respected on our continent by all the states of the world, even the European.

At the very beginning of its independence the United States inaugurated its policy of territorial expansion. The ability with which it proceeded, with the help of such favorable circumstances as the absence of powerful neighbors, has enabled it to build up the gigantic federal state it is today.

Quite recently its statesmen have declared that the United States wants no further increase of territory, especially at the expense of American states; that all it desires is to develop its commerce and its business with these countries.

A majestic idea this, if, as is to be hoped, it is sincere, by which the United States would show the imperialistic powers of Europe that prestige and material wealth and power are to be acquired, not through armed oppression of weaker states, nor through crafty acquisition of their territory, but through the more humane but no less effective influence of peaceful economic development, which creates bonds of genuine friendship and sympathy.

Normal Appetite Indicates Just About Proper Amount of Food One Should Have

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In the body the quantity of heat developed from a given food does not necessarily agree with the theoretical amount. Defective absorption or assimilation will reduce the actual amount of energy derived from a given form of food. However, the average person in good health will utilize the bulk of the total available energy in a food. Dietary studies too frequently overlook the individual differences in ability to digest and assimilate foods. It is difficult to draw generalizations, as the average is so elusive and hard to define.

Most of us eat what we like and what agrees with us. Most of us also eat more than we need for the kind of life we are living. And many people decidedly overeat to their great detriment. It is really much better to be rather hungry than not. The psychology involved in a system of diet is rather complex, yet it should be properly allowed for. The necessity for dieting could be reduced in most cases by plenty of exercise, to the mere natural craving for food that one likes and just satisfies one.

Diseased persons very often require a carefully planned diet. Many of these same persons have become diseased almost solely through overeating, or from lack of exercise, or from lack of care of the teeth. When one is in good health, and has good teeth, and gives the whole body sufficient exercise, one's natural appetite is satisfied by just about the right amounts of the different kinds of foods one likes. And these amounts will be found to be surprisingly close to the amounts one would be allowed in the most scientifically constructed diet.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Acting Director of the Sunday School Course in the Moody Bible Institute of Chicago.)
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LESSON FOR APRIL 8

JESUS RAISED LAZARUS FROM THE DEAD—EASTER LESSON.

LESSON TEXT—John 11:17-27, 42, 44.
(Read 11 to 40.)
GOLDEN TEXT—Jesus said unto her, I am the resurrection, and the life.—John 11:25.

This lesson occurred about two months before the crucifixion, Jesus being in Bethabara at the time of this call (See John 10:40; 1:23). There are four recorded cases of resurrection from the dead: Jairus' daughter (Matt. 9), the son of the widow of Nain (Luke 7), Lazarus, and also Jesus after his crucifixion (John 20).

I. The Lesson of Unbelief, Bethany, the home of Lazarus, is on the southeastern slope of Mt. Olivet, two miles from Jerusalem. Christ and his disciples were on the east side of the Jordan, having been driven there by the hostility of the Jews (John 10:31). He purposely delays his stay in that place that this event might give an opportunity for the manifestation of his wonder-working power. This delay was in fact of his supernatural knowledge that Lazarus' sickness had been fatal, for he said plainly to his disciples, "Lazarus is dead." Philosophers have often called death a sleep, but always one from which there was no awakening; hence the skepticism of these sisters is not surprising. (1) They limited the power of Jesus to the person—"If thou hadst been here." (2) They also limited his power to a certain place, "If thou hadst been here" (v. 21).

II. The Lesson of Pain. The suffering of these sisters produced sacrifice and self-denial. Suffering brings blessing to others. It is also a means of self-culture. Suffering drives us to the Christ, and reveals to us the un-realized side of Christ's character (v. 25). Jesus is often never more kind than when he seems to be least kind. In the midst of her skepticism and pain Jesus gave Martha a new and glorious thought about the resurrection. "I am the resurrection and the life." If we desire that, all we have to do is to get Jesus himself (1 John 5:12). Resurrection has to do with the body, and life has to do with the spirit (John 17:3). All will ultimately experience resurrection, but only those who believe on him receive life (John 3:36). There is a resurrection of damnation (John 5:29). Martha answered, "Yea Lord, I believe that thou art the Christ, the Son of God." It is all-important that we should really believe that (John 20:31; 1 John 5:1-5).

III. The Lesson of Love. Love always manifests itself in deeds. Martha secretly and quickly arose and left the waiting friends to go and meet the waiting Master. "The Master is come." He still comes, and calls to us, and, if like Martha, we spring up gladly to meet him, he will fill our lives with blessing and joy. Jesus came to these sisters individually (vv. 21, 29). He had entered the danger zone in order to be there (v. 8), and it was Thomas, the doubter, who wanted to accompany him (v. 16). "Jesus wept," not with the wailing of professional mourners, but with the silent, grief-stricken sisters.

IV. The Lesson of Power. Jesus had let natural causes work to their fullest extent. Coming to the tomb, Jesus said (v. 39), "Take ye away the stone." It was four days after the death of Lazarus before he came forth. Jesus was soon to die and rise in three days after his entombment. The stone had to be removed from the tomb of Lazarus; it rolled itself away from the tomb of Christ. The restrictions which Christ placed upon his exercise of power, viz., that he allowed Lazarus to die, to be buried, and his body to reach the point of putrefaction, and not to come forth until Jesus himself, in his body, was present at the tomb, emphasizes the lesson of the restraint of power for the glory of God. Out of such extreme circumstances of seeming impossibility God manifested his glory (Rom. 8:28).

Browning has given us a wonderfully imaginative picture of his renewed life on earth:

And oft the man's soul springs into his face
As if he saw again and heard again
His sage that bade him rise,
And he did rise.

The effect of the miracle was twofold. Many who were present believed on Jesus, others did not.

Some went to the Pharisees to relate what they had seen, only to meet with rebuff.

The remainder of the chapter is occupied with the plotting of the Pharisees against Jesus, and from this grave stretch the shadow of a cross upon the path of Jesus.

This miracle ranks next to Christ's own resurrection as a demonstration of immortality.

Are we on resurrection ground? Has the stone been rolled away?

The resurrection of Lazarus proves that our earthly existence is only temporary, that our real existence is eternal.

LITTLE ACT LED TO FORTUNE

Resourcefulness Earned Poor Boy Aid of Wealthy Man and Gave Him Start Toward Riches.

Head of the great Paris stores which bears his name, M. Dufayel, has died in the French capital. M. Dufayel was one of the richest men in Paris, with many business interests outside the famous stores.

He was a man who had risen from the bottom rung of the ladder, and once related to an interviewer how he had won the 20 francs which were the modest beginnings of his fortune, a writer in London *Tit-Bits* says.

A wealthy, self-made man, whom M. Dufayel spoke of as X., sat watching children playing on the sea beach. One little girl was in despair because her balloon was floating out to sea beyond her reach. He offered 20 francs to the boy who should recover the balloon. Three bare-legged boys building a castle took turns in trying to secure the prize. The first two attempted to wade out, but failed to reach the balloon. The third laughed at their failure, borrowed 2 francs from X., threw the money to a boatman and got him to bring in the lost toy. M. Dufayel was the third boy.

The sequel followed in true story-book fashion. X. was impressed by the lad's resource, took him into his office, and so gave him the chance of advancement of which he was quick to avail himself. M. Dufayel had all the genius of a great business organizer, even as a boy, when he entered the Crepin store in Paris. He married M. Crepin's widow and founded the gigantic business at the Montmartre end of the Boulevard Sebastopol, which sells anything and everything.

Ideas came to M. Dufayel at every turn. He collected rents weekly from people who could not keep them a whole quarter, and paid them to the concierges in due time when the tenant himself might otherwise have had only promises to offer. He carried the credit system—he had a great furniture business—to a fine art. Every year he gave a freehold furnished home to one of his employees.

Russia's Fishing Industry.

Although there are no authoritative statistical data as to yearly fish catches in Russia, specialists are fixing the Russian yearly fish catches as follows: Caspian sea, 1,300,100,000 pounds; Pacific basin, 1,300,100,000 pounds; the Baltic and Black seas, 30,300,000 pounds; the Azof and rivers of Siberia and European Russia, 343,100,000 pounds; the White sea and the Arctic ocean, 54,200,000 pounds. The value of the yearly catch is approximately 80,000,000 rubles (\$41,200,000 at the normal exchange rate), while that of England is worth 122,000,000 rubles (\$62,830,000), and that of the United States 94,000,000 rubles (\$48,410,000).

War Attracts Little Attention in Japan.

The Tokyo *Jiji* warns its readers not to lose sight of the war situation in Europe, although the attention of the nation is liable to be centered on the April election. Japan's responsibility is very great. She has become an object of hatred on the part of Germany, because she wrested Tsingtau and the South Sea Islands from her. While Japan was actually engaged in warfare in the Orient, the people showed sufficient interest in the situation, but now that she is practically unengaged in warfare the attention is lagging.

War Hits University.

The third year of the war found the University of Vienna suffering about as severely from the effects of the struggle as any of the German colleges. Reports in the Vienna press announce that only 500 new students enrolled for the winter and that the number in attendance at the lectures had fallen from some 10,000 in time of peace to 4,000, half of whom were women. Among the women students are many who in peace times studied at the universities in Lemberg and Czernowitz.

A Social Apprehension.

"Are you in favor of woman suffrage?" "Yes," replied Mr. Meekton. "But I think that there should be an understanding that when the ladies go to the polls they won't criticize one another's appearance."

Valuations.

"You can't judge things by what they cost."
"True enough. An artificial limb is very expensive and a real leg you get free."

It is said that in Austria women exchange their beautiful gowns for potatoes. But this should not be taken too hastily on its pathetic side. The gowns may be out of style, while potatoes are always in fashion.

MISCELLANEOUS MARKETS.

St. Louis.—Hay—Timothy—Choice, \$19; No. 1, \$17@18.50; No. 2, \$15@17. Clover, mixed—Choice, \$17, Prairie hay—Choice, \$17@18; No. 1, \$15@16. Alfalfa hay—Choice, \$35; No. 1, \$22@24.50; No. 2, \$17@20. Wheat straw, \$8@8.50.

Eggs—New cases included, 29c; good secondhand cases, 28½c; cases returned, 28c.

Butter—Creamery extra, 41c; firsts, 36@37c; seconds, 33@34c; ladies, 29c. Packing stock, 24c.

Potatoes—Western, \$2.38@2.48; new Florida, \$2.50@3 per hamper; seed, \$2.80@2.60.

The Day of Lilies Easter "Joy" Is Christian



CRUEL critics may insist that the name "Easter" is of pagan origin; but, be that as it may, the "Joy" which comes with the day of Resurrection is purely Christian.

The Harvest Home and Thanksgiving day festivals may be enjoyed and honored by all who have faith in a Supreme Being, or Creator, but Christmas and Easter point directly back to the World's Redeemer, the God-man—Christ Jesus.

Easter is the queen of church feasts. It commemorates the greatest of all victories—the triumph of life over death.

"If," writes St. Paul, "Christ be not risen, then is our preaching vain, and your faith also is vain."

A bird cage is only a mass of gilded wire, silent and useless so long as empty.

By and by, when the feathered songster lives within it, and the thrilling, rippling music issues from its little throat, the purpose of the cage becomes apparent.

So men must be mere animals in our sight, do we not discern the Holy Spirit dwelling within each human breast. Man is finite, but there is an infinite in him which longs for immortality, for God and heaven.

Our hearts refuse to give up their dead forever. Broken-hearted, faint and lonely, yet, at the grave's edge, the memory of the good who have loved us gives us courage out of our sorrow and tears to defy death to divide us forever. Our minds will not believe that when this life is over there is nothing beyond.

The spark of divinity which in each of us whispers that somehow, somewhere, sometime, we shall be ourselves again and be reunited with our beloved ones.

The Easter bells tell their full story only to those who know the way to the cemetery, and who often kneel by the green mound and place garlands on the pure white marble.

"He lives!" "They live!" sing the chimes from many steeples.

The "he" means always Jesus. The "they" means the faces you and I mourn so deeply today.

Take comfort. What our hearts tell us of future reunion in Christ is more than confirmed by holy church and Holy Writ.

The rest of paradise, the felicity of heaven, will more than compensate for all pain of the present.

Parent and child, husband and wife, brother and sister, friend and friend, will clasp hands once more, never to be torn asunder.

The church in her hymn teaches:

When we at death must part,
Not like the World's our pain,
But one in Christ, and one in heart,
We part to meet again.

The Old Testament, speaking by the Patriarch Job, sings: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another."

The New Testament, speaking with authority by the mouth of our blessed Lord, says: "I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."—James Henry Darlington, in *Easter Joys*.

Easter Day

O day of glory, day most bright,
That dawns upon our darkest night,
Our hearts rejoice today!
In darkness we have waited long
To hear at last thy triumph-song
That cheers us on our way.

Throughout the Lenten fast we saw
The great fulfilling of the law,
The Lamb of God was slain.
He lives in glory now above
And sheds on us His peace and love,
Who evermore shall reign.

O day of glory, day of might!
All nations shall behold thy light
In love for evermore.
Awake, dead souls, from slumber
The day of triumph to begin,
The risen Lord adore!

Continuing Ancient Custom.

The woman who appears Easter morning in her favorite pew with a "perfect dream" of a hat and a gown fresh from the confines of its basting threads is simply repeating the attitude of devotion assumed by her sister of the church in the early centuries of Christianity. Gregory of Nyssa, in the last days of the fourth century, wrote vividly of the gay and joyous crowds that in his far bishopric honored the festival of the resurrection with bright and fresh attire, as their Oriental minds dictated. The manner of the celebration has had more permanence than Gregory's writing. There is today a wider circulation of milliners' bills than of those pious books.

Proper Time for Rejoicing.

If youth takes a gay view of its springtime liberties and opportunities, if the leap of the expanding season seems to accentuate the senses in its joy of color and clothes, the splendid significance of Easter is not dimmed nor its noble harmonies abated.